Bella Coola Indians - Carbon Original Part One XXI

B79-0054/001 (30)

attendants. When he has almost completed a circuit of the fire ~~he~~ stops, holds out his shaking arms over it and absorbs power from the smoke; then reascends the box behind the matting from which he ~~first~~ had jumped. One of the kukusiut thrusts into his hand ~~a~~ ~~yaxtimut~~, a perforated rattle containing ~~burning moq and iqw~~ smoldering cedar bark. Carrying this, ~~Saiut~~ Thunder again leaps down and dances around the fire, as before guarded by X. and two assistants and this time shaking out burning sparks from his rattle. ~~This time~~ Instead of only the droning of the women, ~~the~~ there is now a prodigious racket as he goes around, ~~the~~ drums are beaten, ~~and the~~ sticks are rattled, a man concealed on the roof stamps and rattles the boards, another pounds on the loose floor boards with a heavy stone, while ~~Saiut~~ Thunder himself keeps calling out in a booming voice. Again he pauses to draw power from the fire, ~~then~~ before he withdraws behind the matting which is then drawn. ~~Ale p ktn n~~ TP Ano°lilewotsaix cries out, "The fire kusiut of the ~~siut~~ supernatural beings has been with us, his fire is too powerful for us." TP He whistles and there appears Siqalusnäm, a masked figure who dances around the fire without speaking. ~~He~~ carries a dish containing water which he throws out to drench the audience. When he has circled the fire and withdrawn, ~~alx p ktn n~~ the announcer explains the meaning; ~~many of the~~ without consideration for those uninitiated who, having ~~ankl mots have~~ been present at a similar ceremony ~~and~~ already know, what it is all about ~~but the explanation is always given~~. After explaining ~~that Saiut~~ who ~~Hawaida~~ is ~~the~~ Thunder ~~siut~~, Ano°lilewotsaix adds ~~alx p ktn n explains~~ that ~~yaxtimut~~ the fire-rattle is the bird of the lightning, a mysterious creature about which little is known, and that Siqalusnam is the rain that follows a thunder-storm, hence the water with which he had drenched the audience.

Next ~~When~~ there comes forth ~~a man wearing~~ somebody in a man's mask, ~~and~~ carrying in his hands a ~~kapu l n~~ sounding-board and beating-sticks, as if he were a ~~nuel n~~ singer, about to ~~sing for~~ perform at a ceremony. He arranges these in place, always glancing back over his shoulder towards the enclosure. When ~~whistles, and~~ he calls out jumps ~~Ni ps~~ Nixps, ~~he~~ wearing a ~~black~~ mask which makes his face appear very narrow. He shuffles his feet, moves his head from side to side, sways his body to and fro as if he were starting a spectacular dance, finally dances wildly for a very short period, ~~and~~ without ~~the~~ accompaniment ~~of~~ from the man who has preceded him, and then goes back to the enclosure without circling the fire. The apparent ~~nuel n~~ singer picks up his

(1) Similar guide-attendants after accompanying the other supernatural beings. ~~1755~~

sounding-board ~~Kapa-i-a~~ and follows his principal out of sight. ~~Alx p ktn m~~ Ano°likwots'aix explains that ~~Ni-ps~~ Nixips is a most spectacular ~~aiut~~ supernatural dancer, ~~who was~~ but he is unwilling to give an full exhibition of his ~~full~~ skill on this occasion.

Meanwhile preparations have been made for the second appearance of ~~Saiut~~ Thunder. The large mask is so heavy and contracts the breath to such an extent that ~~there are~~ very few men are strong enough to wear it for more than two dances around the fire. The first wearer has now transferred the mask to a second man of about the same build, and when the matting is again drawn aside it ~~is to~~ discloses ~~Saiut~~ Thunder standing on his raised box as before. Often a few variations are introduced; he may dispense with the waving of arms to attract his power, ~~instead he~~ and may simply revolve on the box with waving arms and turning head. When ready, he gives a signal to the people who are looking after the drums and the beating sticks; then he jumps down with a crash which is echoed by all the noise-making contrivances in the house. ~~Saiut~~ Thunder dances around the fire much as up on his first appearance, and then inhales strength from the smoke of the central fire, ~~then~~ before he returns to his raised box. He receives the rattle containing fire and once more dances around the fire; afterwards ~~then~~ he withdraws and the matting is pulled into place. ~~Then~~ Siqalusnam next comes forth and drenches the audience with water. ~~Alx p ktn m~~ The Announcer does not function on this occasion as the explanation has already been given.

After a little pause X, ~~alx p ktn m~~ cries ~~xxx~~ out impressively: "Take care! The Hachao~~s~~ are coming." From within the enclosure there is heard the clacking of beaks, and presently a Hachao backs out. The mask, which is about ~~2 ft.~~ three feet long, is that of a ~~long-beaked~~ long-beaked bird, ~~of~~ in which the lower mandible of the beak can be made to strike against the upper ~~to cause the~~ to cause the snapping noise. The man who carries the mask wears little clothing but a great deal of ~~xxx~~ dyed cedar-bark, ~~which~~ which conceals the stick ~~which runs~~ that extends from the mask down his back to counterbalance the weight of the projecting beak. Another Hachao likewise comes out stern first, then a third and a fourth. The four dance around the fire, snapping their beaks and uttering their cry, ~~"Hachao"~~ "Hao, Hao, Hao" in unison to the stamp of their feet on the floor. X with three assistants goes around the fire with them, apparently ~~xxx~~

protect the amkl msta in case the Hachaos should become ferocious, in reality to guide the dancers whose cumbersome masks prevent them from seeing where they are going. When they have disappeared X explains that it is the Hachaos from Sonx who have visited X.

(The next representation was very difficult to understand and I, T.F.M., am not ceratin that I have the details accurately.) The matting is drawn aside to disclose a large box around the sides of which are paintings. On the top is a huge human head, of wood; alx p ktn m explains to X, who knows it already, that this is the head of Smai aikila, giving him his four names---------Smai aikila, S nhalotla, Nonodjonodj m, "The one who is always asked", and Snus lkala. He further informs X that in the box there are valuable presents from Smai aikila which Sn tzmana has the power of distributing to those who desire different ye xs. Then he goes on to describe the four meanings of the problem with which the whole ceremony began. Sn tzmana is a siut who lives in Nuckwalwhaista but frequently visits this world and brings life to those who have been rendered lifeless in the performance of kusiut ceremonial, as was X at the time that someone guessed his four answers. The matting is again drawn and alx p ktn m says, "That is the end", at which the amkl msta leave.

When the kukusiut alone are left the matting is once more drawn aside to allow Anulikwuzait to come forth. As usual she wears a feminine mask and dances around the fire in the manner that is peculiar to her, with head bent as if constantly trying to rest it on a man's houlder and with one arm waving violently. She retires into the enclosure and the matting is drawn.

Alx p ktn m stands up and requests no one to leave, also requesting them not to throw the masks on the fire, because the ceremony is to be repeated four nights hence. X's father gives them a meal after which they withdraw.

Four nights later everybody is ~~ca~~ called back and the entire ceremony repeated with the same masks used. After the departure of the amkl msta the masks are burnt in the ceremonious manner previously described, two at a time. This completes the ceremony.

1336 During a kusiut ceremonial the a nipotlam has the right, and duty, to strike with a burning stick from the fire anyone who disobeys the rules of kusiut procedure. In such a case a father would maim his own son without hesitation.

1337 The name given to a person for one year after obtaining a kusiut dance, and during which time he constantly wears moq , is tz x , which means "new".

1337 My informant knew of no case of perverted sexual passions when a man held intercourse with a man, but he was not surprised at my question and seemed to think it quite probable. He stated that it was commonly believed among the other Indians that a certain deaf mute now alive was in the habit of holding intercourse with bitches.

1338 When the kusiut men and women gather in the house where a kusiut ceremony is taking place, but to which the amkl mata have not been summoned, there is a certain amount of sexual intercourse.

1342 In Bella Bella kusiut ceremonials the performer always dances counter-sunwise, contrary to the Bella Coola practice.

1245 Every winter ceremonial season Alkuntam summons all siut, including some part of ourselves, to the ceremonial in Nuskwalwhaista, S nhalotla alone being late in arriving. It is in this way that mortals understand the appearance of the siut above.

1348 A house in which a kusiut ceremonial is taking place is called a nuqpiq. Here the kukusiut who are tz1x" sleep during the ceremonial season without returning to their respective wives

1347 An a nipotlam is therepresentative of Anulikwuzait, hence is designated by either of these names, or by a third, Numutzta. Each a nipotlam has, moreover, a special designation which prefixes his title of a nipotlam, thus Alec Davis is spoken of as, "The one who guards the law by gripping with his teeth" a nipotlam, and Nebby as, "The one terrifies the people at Stu x" a nipotlam.

1347 In the old days before a man held illicit intercourse with a woman he always asked her permission, either in person or through an intermediary. If this was refused there was usually nothing more done, but sometimes if a man raped the woman she would complain to her family and a serious row would ensue.

1350 The art of making mats and blankets of Yellow Cedar was derived from the Bella Bellas.

1353 In the Haida country there are a few hermaphrodites who habitually do woman's work. My informant knew little about them, and had never heard of a case among the Bella Coolas, though he thought this quite possible.

1357 There are a few slight differences between the dances at Kimsquit and Bella Coola. The languages too have slight differences, usually in pronounciation and endings, but the two are mutually intelligible, and everyone understands the peculiarities of the other language. A few words are different, thus in Bella Coola a house is cut , while in Kimsquit the word co ot , which the Indians regard as having had the same origin, means a cellar.

1363 The name given to a man who has success in obtaining women is Auskus mh.

1369 A man who desires anything, success in hunting for example, asks S nhalotla to give it to him.

1371 At the end of the dance season, which concludes at Zk the winter solstice,X (this is almost certainly a mistake, or refers to the ending of the dance season in Nuskwalwhaista owing to the entry of S nahalotla. T.F.M.) an alk summons all the kukusiut to the house of one of their members which is the nuqpiq. They sit down but the women do not utter the usual droning cry. One of the members, who has been chosen for the office on account of his ability to spit, does so noisily. This acts as a signal to the men with the drums and the beating sticks who strike in unison while all the kukusiut utter "h ip" loudly. This is repeated four times, which has the effect of freeing themselves of the siut which has been with them. Then they eat a small quantity of food and wash their faces, cleansing them for the first time of the soot and dirt which has accumulated during the ceremonies. The a niyotlem conjures them not to allow any am'l mata to see either mos or any ye x which will be hidden in different boxes until required for the ceremonial season the following winter.

1372 Until recently the carpenters received comparatively little pay for making the masks and other objects used for kusiut ceremonials. This has altered since the Bella Coolas have seen the high sums which the whites have been willing to pay for native workmanship. Carpenters were always respected as essential members of the community, the stalt m s were careful to look after them, they received a little clothing for their work, and always the very best food, but no real pay.

1374 The person who is the actual giver of a kusiut ceremonial never wears a mask.

1374 The following is a brief account of a kusiut ceremony which is the prerogative of Koho an , son of my informant. I was unable to get full details and neglected to return to the point.

The ye x comes to X (Koho an) at dusk and he stands up and cries out. The kukusiut assemble and food is given. Next day he bids a certain number of kukusiut to go out and gather in the wood for masks, and that evening the kukusiut are again summoned for the allotting of work to the carpenters. Food is again distributed. The following morning the carpenters are summoned to work at the masks, and at noon a few kukusiut are invited to share a meal with them. That night is the night of qotl m, when the aakl mata are summoned. The nunusi m sing first two songs which have been composed for X, dealing with S nhalotla under his numerous names, then any songs belonging to the various kukusiut present.

For the n busma of the next night four masks are used, the largest is that of Alquntam, there are two of the laughing siut of Snukwalwhaista, and one of Anulikwuzait. Alquntam stands motionless and silent in the centre of the ranks of the stalt m while X, who stands behind him, incessantly throws out his arm over Alquntam's head, and cries out XXX "h ip" as he does so. The two masked figures representing the laughing siut constantly move around like spoilt children, while Anulikwuzait likewise moves around talking incessantly.

1375 Previous to menstruation therex should never be intercourse, but a master sometimes copulates with the daughter of a xxxxx slave. If the first menstrual discharge (qitzan) takes place outside the girl's own house she asks some woman to inform her mother of the fact. The mother and father swiftly make a small enclosure, or bed-room, of planks or matting at either of the front corners of the house, and provided with a trap-door and ladder neneath. In this the girl lies down in the position known as a memat , with knees close together and legs folded back at the

knees, never stretched straight out. For four days she lies in this enclosure without drinking, and eating very little, because, if she ate heartily, she would always be wanting to eat when a grown woman. During this period she may leave the enclosure when necessary, but a woman companion must always be with her.

After four days the girl leaves the enclosure and goes with a female friend to some pool of water at the back of the village and far away from the river, where she washes. The girl is now called a cah awhe, and is subject to various restrictions for eleven months. During this period she must not eat fresh salmon, though smoked salmon are allowed to her, if she should eat such she would be sick. Sickness would likewise ensue if she went near the river, so she must always leave her house by a hole through the floor, never by the front door which faces the river. During this period she wears a hat, which at other times is purely a masculine article of apparel. In theory a girl should not hold intercourse until married, in practice illicit intercourse frequently takes place.

1930 When the first spring salmon (am) are taken in the fish dam they are brought to a house(am ta), built on the shore near the end of the dam and used only for the cutting up of the salmon. No woman of menstruous age is allowed to pass in front of this house. As the salmon are taken out they are laid on sawa, a prepared a layer of aqa and moq , and more of each is scattered over them and eagle down finally blown over all. ~~[illegible]~~ As this is done the person who does it cries out, "Tpaa u tain kach ahla", "Please accept this". There is one man who has the prerogative of summoning the people for this first meal of spring salmon, he takes charge of the ceremony and despatches a number of young lads to make spoons of the bark of a certain tree (aql talp), wooden spoons are never used on this occasion. The salmon have been cooked and the men, who alone are present, sit in two rows facing each other with a row of ~~kxx~~ course bark mats between. nusa kta The alk a call out and the heads of the salmon are

placed on the mats: those present pretend to eat but do not do so, instead the heads are dried and kept for winter. When all have made the motions of eating, boxes (nus nta) are brought out each containing a liberal portion of the cooked salmon. Each man eats as much of this as he likes, and each puts what remains to one side ready to carry away with him, though the actual carrying is not done until the following day. When all have eaten their share of this more salmon is brought on, the portion of the meat known as sliawh k, that portion which surrounds the back-bone and which is cooked with the bone in position. The uneconsumed portions and the uncooked fish are left in the an ta until the following day when the guests return for them and take them to their houses. The reason for the ~~next~~ delay is that no woman ~~between~~ from the age of puberty until past child bearing is allowed to eat spring salmon until one day after the men have done so. This is a strictly observed law.

1382 If a person is buried while either spring salmon or olachens are running in the river, those who have helped carry the corpse to the grave must not go near the river for ten days. If they did so it would poison the salmon.

1383 If a man eats either his first spring salmon or his first olachens and dies before they have passed through his bowels, his friends rub his lips with iqw and moq to draw from inside him the power of the salmon. The iqw and moq is then thrown into the fire: if this were not done the salmon would not come to the river.

1384 If salmon are running at the time that a canoe (eai ax is a canoe not yet ready for use) is widened, the canoe must not be put in the river for ten days. Anyone who disregarded this rule would be beaten by the man whose prerogative it is to preserve the river against infractions of the law.

1334 While the salmon are running in the river no one must put in it freshly hewn planks. What constitutes "freshlyhewn" is open to doubt, but at any rate no one would ever dare to put in those just cut from the tree. To do so would call down on the offender the wrath of the person whose duty it is to preserve the river.

While the salmon are running women must neither embark nor disembark at the village itself. On either going to or coming from the ocean they must use as landing-place a stop about one mile below the village, near the head of the fiord.

The person whose prerogative it is to preserve the river from infractions of the law is called Anutc klam, which has the meaning, "He who has no fear to hurt a transgressor." The first Anutc klam came down from above with Qai t to the mountain immediately behind Qomkotz. Since then the right has been transmitted in the usual way at the wish of the person holding it, subject to proper claim by the distribution of presents in the presence of witnesses.

1333 The Haohao is a siut bird which lives in the mountains, unless all have been frightened away in recent years by the white man's muskets. Until recently its call, "Hao---hao---hao" was frequently heard. Sometimes while a man slept on the mountains one of these birds came to him, inserted its long beak up his rectum and sucked forth his internal organs. When his comrades awoke in the morning it was to find that a man so visited was dead, without being able to call on them for help, or indeed without knowing that he had been attacked. The sure protection against this is to stand upright a mila, the walking stick-mountain staff which is carried by everyone when going into the mountains.

1386 Alhotla is the general name given to all kukusiut who have the prerogative of eating strange foods. For instance one alhotla ~~will~~ has the power of eating dogs. This type of alhotla is known as Olhan . The nuskasiutsta of Olhan is beneath a large boulder not far from the pictured rocks behing the village of S n . It appears to be nothing more than a boulder, but beneath it there is the name. The following is an account of an Olhan ceremonial, it will be convenient to refer throughout to the man performing the ceremony as X.

Towards the beginning of the ceremonial season X's father, who is an Olhan , calls the leading kukusiut of the village to his house and announces that he wishes to confer the Olhan prerogative on X. If no one raises any objections the ceremony is ~~sanctioned. This preliminary meeting takes place at dusk.~~

~~Next morning~~ dawn he begins to growl and stands up naked; ~~and~~ the ~~ye n~~ call has come to him. ~~He is~~ acts as if dazed, tries to talk but constantly the words choke in his throat. The ~~ankl mstaare~~ uninitiated are expelled from the house and ~~an alk i~~ a herald goes out, crying through the village; "~~The son of so and so (giving X's father's name)~~ X. has been smitten with the power of eating dog." Someone kills a dog and gives it to X., who pretends to eat, but in reality hands it to an assistant who takes care to ~~get rid~~ dispose of it ~~somewhere where no ankl mata will ever find it.~~ in some hidden spot. As X takes the dog the ~~alk~~ herald cries out, "X has ~~received more power.~~ eaten a dog." During the day X often leaves ~~the~~ his house and parades through the village, ~~but wherever he goes he is~~ always accompanied by a crowd of kukusiut, and always he ~~holds his arms~~ with arms half folded as if ~~they hold~~ holding a dog. About 3 P.M. ~~an alk~~ a herald goes to each ~~of the~~ man's house in turn, calling out; ~~"i pan p, i pan p", which means~~ "Grip hold of him". The ~~ankl mata~~ uninitiated hear indirectly that this is to prevent X from being carried away to the mysterious realms ~~of siut~~ above, and ~~they~~ are suitably impressed. They have been further ~~impressed by~~ awed upon at intervals throughout the day by the ~~alk~~ herald going from house to house with the words; ~~"Kwaisiutz di alhotla"~~, "~~He~~ The Cannibal has eaten a dog", ~~and again~~ or "The Cannibal has eaten ~~"Nuts kalaix di alhotla"~~, "another dog", ~~has gone", though~~ ~~In reality X does not devour the dogs.~~ Towards dusk all the ~~xxxxx~~ kukusiut assemble in X's house, except one who has been sent up the mountain for a

special purpose. The ~~amkl mata~~ uninitiated remain secluded in the bed-rooms of the various houses, while a few kukusiut remain prowling around to see that none of them dare to come forth. X stands behind the fire. ~~Sometimes~~ Any kusiut who happens to have a bear skin places this over the struggling Cannibal with a string passing across beneath his chin; this is done because they have just remembered that X is naked and probably cold. The kukusiut know that X is likely to go up aloft so they ~~proceed to~~ endeavouring to restrain him. ~~Ropes (ok mpts~~ ~~of~~ Thick cedar bark ropes have been prepared, ~~these are as thick as a man's arm and~~ decorated with dyed & undyed ~~tufts~~ of the same material. ~~inw and mog~~ Several kukusiut place these around X. and tie them to heavy pieces of wood on which other persons are seated to lend additional weight. This ~~all~~ gives the appearance of strong efforts to ~~restrain~~ keep hold of X., but it has all been arranged so that when an assistant wishes to do so he can break one of the ropes without being observed. At the right time this is done, X slips off his blanket and dashes out through the house naked ~~and~~ followed by the yelling kukusiut, as if in pursuit. The uninitiated, listening from the neighbouring houses, cower in fear. X hides in an empty house or other convenient lair, but is supposed to have vanished aloft. The ~~disappointed~~ kukusiut gather on the side-walk to speed his journey by four times calling out in unison, "Hoip". The kusiut on the mountain hears this and answers with a droning cry which is supposed to be X on his way aloft. To increase the weirdness of the noise the man making it keeps turning around so that it reaches the people below in varying pitch.

The kukusiut return to X's house while the ~~ak~~ herald is sent through the village to call ~~ing~~ out, ~~"Kuskwalmit tapalhotla d nai", which means,~~ "The ~~alhotla~~ cannibal has gone aloft swiftly, as a bird rises from a sitting position." The ~~amkl mata~~ uninitiated hear ~~this~~ and believe, influenced by their training from childhood and also by what they have heard as they lay listening from the concealment of their bed-rooms. ~~Inside~~ Within X's house the kukusiut sit down quietly for a meal. One ~~a nipathlum~~ marshal after another speaks briefly, asking all to keep quiet because it is a serious time. X has gone ~~to Cosx~~ above and ~~any~~ frivolity or noise would be out of place, ~~as well as~~ for it would interfere with ~~us~~ anyone hearing ~~him on his~~ X. return. ~~During X's absence no shooting of ruckate is allowed.~~ Sometimes X's mother weeps bitterly to further the deception. The rope and the stick which X had broken are hung up on

the wall. Then the kukusiut disperse.

Meanwhile X is in concealment, either in the woods or in some empty house, with a friend in attendance. During this time X does not eat, causing him to become emaciated. Also his hair is cut, except for a small patch above the forehead. When my informant first saw this done it was performed with a piece of sharp iron pounded against a block, he was unable to state how the cutting was done ~~xxxxxx~~ in earlier days. If X should die during this period his corpse is disposed of secretly and the amkl mata are informed that he must have travelled so far into the mysterious realms aloft that he could not return. After perhaps ~~tenx~~ days of concealment the stalt m s meet in X's house and send a lad up into the mountains. At dawn he gives a droning cry which is plainly audible and which all ascribe to the returning X, but it is merely further camouflage to deceive the amkl mata, X does not reappear on this occasion.

The period of X's concealment varies according to his ability to go without food, to his own and his father's desire to add lustre to the ceremony by having X remain absent for a long period, and to other reasons, but twenty days is an average time. On the night before his ~~expack~~ return X's father summons the stalt m s and tells them of his plans; at this time he also despatches two or more men out into the forests to play an important part in the morrow's proceedings. When ~~X~~ my informant saw this rite performed it was at the village of Tc mot ; one man was despatched up the slope of a mountain which overhangs the village, ~~xhixx~~ another was sent up the valley of the Bella Coola River, and X himself went to an island slightly below the village. At dawn the man on the mountain utters his droning cry and runs around naked, he is too far away to be recognised and the amkl mata readily believe the alk who wakens them with the summons to look at X who is returning. This man conceals himself, and after a very short pause the man up the valley begins to drone, and it is easily assumed that X has covered the distance between the two places in remarkably short time owing to his wonderful power. All the kukusiut rush off to try to capture the man who has appeared up the valley, and are apparently well on the road to success when the dronebreaks out on the island and X

~~himself appears in view. The kukusiut rush off to the island where X is captured. They bring him back to his own house where someone has left a dead dog in sight~~, X seizes this and pretends to eat it, while a herald ~~an alk~~ announces to the village, house by house, what he is doing. Accompanied by a number of kukusiut, X. goes through the village carrying the dog in his arms, and carefully shielding his eyes to further the belief, ~~which is~~ circulated among the uninitiated ~~amkl mata~~ that ~~if X~~ should open them ~~his eyes~~ anyone on whom his gaze fell ~~falls~~ would die. After some of the houses have been visited, the dog is passed on to an assistant, who conceals it, but the uninitiated ~~amkl mata~~ (~~naturally assume that X has devoured it~~) who ~~as they~~ have seen him tearing chunks from it and apparently putting them in his mouth, naturally assume that X. [illegible] the carcass. This is repeated at intervals throughout the day, and always the herald ~~alk~~ announces how many dogs X has eaten. The pieces bodies ~~of the dogs~~ are weighted with stones and sunk in the ocean at night.

About 4 P.M. someone gives ~~to~~ X a black bear skin to which the carpenters have attached the head of a wolf ~~black bear~~ so that it hangs in ~~beneath~~ X's left ~~x~~ arm-pit when he wears the skin ~~is worn~~. The carpenters display a good ~~xk~~ deal of ingenuity in the manufacture of this. The skin of the head is carefully removed and the bones ~~are then~~ put back in position and gummed together. By means of a hidden string X. is able to make the animal's jaws clash together. With his usual kukusiut escort, he X. goes to every house in the village, one hand shielding his eyes, while ~~and~~ all the time he pretends ~~ing~~ to eat ~~the~~ dog flesh, and to give some of it to the ~~bear's~~ head ~~which he carries~~ beneath his shoulder. As he enters every house the men accompanying him shriek aloud ~~out~~, while the women drone, the cry meaning ~~being~~ that X. is possessed of a wolf's spirit. He does not circle the fire in each house, merely enters the doorway and then withdraws, walking ~~but makes~~ the round of the village four times. Curiosity impels the uninitiated to peer forth from their bed-rooms, and the bloody spectacle increases their fear.

X. next ~~then~~ returns to his own house where an elaborate structure of rising tiers of steps has been built between the fire and the back ~~bed~~ room. The kukusiut take their places on this, while X. kneels in front ~~behind~~, and to the left hand side, ~~the~~ one entering ~~enters~~ the house, and behind ~~or~~, the fire. a ~~Some~~ kusiut brings from the backroom ~~cluste~~ a cedar box ~~(unclear)~~ around

(not clear to me)

the upper edge of which there extends an upright row of eagle ~~down~~ feathers, ~~and~~ immediately below that a ribbon-like girdle of ~~red~~ dyed cedar bark, and below that again a similar ~~layer of ice~~ band of undyed bark. He carries this around the fire, revolving sunwise on himself four times, and sets it down in front of X. The box contains hot stones and alder dye, but the uninitiated, who have been allowed to ~~ankl mata do~~ crowd within the door-way, do not know this. A carpenter is concealed behind X, where he can ~~do~~ accomplish the necessary manipulation of the wolf's head without being observed. He thrusts pieces of meat into ~~the bear's head, and out~~ its mouth so that they fall into the box, as if the animal were vomiting. While this is being done he causes ~~the bear's~~ a tongue, ~~that~~ of one of the slaughtered dogs, to go in and out, ~~and~~ as X. pulls the cord causing the jaws to clash together. All this adds to the realism of the scene, especially as steam rises from the box ~~as~~ when the meat strikes the hot stones, as though it were ~~meat~~ being vomited from the stomach. The belief is that the dog flesh which X has eaten has passed into the wolf and is now being ejected. When enough has been vomited to give countenance to an assumption that all the dogs eaten have passed from the stomach the carpenter pulls away the head out of sight, as if it had suddenly vanished. Everyone of the kukusiut cries out four times, and someone throws eagle down on the fire; these two actions having the effect "of making smooth the path of the wolf to the place whence it came."

X. has now been freed from the malignant influence and rushes from the house. A number of the kukusiut accompany him as he goes to every house calling out, in effect, in each, "I have lost my power." The uninitiated ~~ankl mata~~ are completely deceived by the ceremony, but those kukusiut who are not ~~alhotla~~ carpenters, marshals, singers understand that some deception has been practised, ~~but~~ though they are ignorant of the details, and would never dare to make enquiries, still less to inform the uninitiated ~~ankl mata~~ of their suspicions. Those kukusiut remaining in X's house enjoy themselves in his absence, singing any familiar, ~~and~~ tuneful kusiut song, but without dancing. When ~~They~~ X returns, ~~to his house,~~ he takes one of the sticks used ~~using~~ by the singers in ~~nunusi m~~ ~~when~~ beating time ~~as they sing~~, and starts to beat as if he intended to ~~sing~~ recounting his experiences. But he is still demented and after beating for a short time in a normal manner, he begins to clash down his stick rapidly in a way which could not serve

as an accompaniment. All the kukusiut utter their cry, "hoip", which soothes X. ~~and restores him to normal.~~ Again he starts to beat time as if preparatory to singing, but once more he goes off in a frenzy of mad beating, from which another ~~nuki~~ united cry of "hoip" is required to restore him. This is nothing but camouflage; the ~~nunusi m~~ singers have long since composed a song recounting X's ~~"~~supposed~~"~~ adventures and experiences ~~when~~ after he went aloft. They tell how ~~the~~ supernatural beings met him the ~~siut which he saw~~, how they helped or hindered him, and ~~of~~ describe the strange sights which he saw. After his second attempt to sing, the ~~tsulk m, one of the nunusi m whose function is to add the words to a tune~~ leader, sings ~~forth~~ the song as if it were X. who were ~~speaking~~ doing it, or as if X. had recounted the tale to him. The audience listens attentively; then all sing it together, led by the ~~nunusi m~~ singers, while X. dances, shooting his arms in and out from the shoulders without ever raising them above the arm-pits. ~~X then sits down~~ and his father ~~gives presents to those present, the stalt m s receiving more than those of lower rank. The presents given until money has replaced them within the last few years were----------~~

~~Blankets, which would be torn in half, a stalt m might receive half a blanket, a man of lower rank a quarter of a blanket.~~

~~Bracelets (yuyux), of white man's metal: given only to women.~~

~~Nose rings (anu qe) made from some kind of shell (nuskwamanqta). These were used for the dead.~~

~~Shell ear-rings (isa xta).~~

~~Copper pendant ornaments (nu aplu).~~

~~------and other objects of a like nature and value.~~

After ~~the usual~~ a meal, at which a ~~nipetlam~~ marshal gives his usual admonitions, the kukusiut disperse.

Presently ~~(? the same night, the details are here a little uncertain),~~ the ~~alk~~ herald goes from house to house calling out; ~~"Andj ntn m",~~ "Come to make him lie down," ~~The alk also says "tzkw kw"~~ to the men who understand the use of ~~the~~ rock crystals, ~~this means~~ and, "Prepare to make him heavy." ~~In every village there are four of these men. They~~

~~The latter~~ These men proceed in company with the other kukusiut to X's house, where they go through the act of passing their crystals into X., through the ear, in the ~~same~~ elaborate manner already described. The additional weight helps X to regain his sanity. ~~Then they~~ All disperse, leaving X on the ~~sk mos kata~~ raised platform, which has been built at some stage of the proceedings.

Here ~~X.~~ he remains for four days, (only leaving it when necessary, and then an assistant takes care that no ~~amkl mata~~ uninitiated are in the vicinity, or when excited by the snarling or barking of dogs.) At intervals some of the kukusiut bring several dogs near X's house and beat or prick them until they ~~snarl and yowl~~ growl. X becomes excited, howls like a wolf, rushes out, and, with a few kukusiut in attendance, dashes into the lowest house of the village. But the crystals have made him heavy; he can only sit on his heels near the door and gnaw his fingers. The kukusiut "hoip" and "hoip" at him, until finally he is pacified, ~~and~~ able to rise and walk out. Once outside he again howls like a wolf, and rushes into the next house, where the same procedure is repeated, ~~and so on~~ until every house in the village has been visited. ~~When~~ Then he returns to his ~~sk mos kata~~ platform. During the four days X. repeats this ~~procedure~~ performance whenever he hears the yelping or snarling of dogs, whether it be natural or instigated by his fellow kukusiut.

On the morning of the fifth day two ~~xxx~~ kukusiut visit every house of the village asking for full chamber-pots (~~mucklat a~~). ~~As~~ They are received ~~them they~~ and carried ~~them~~ to X's house ~~and~~ While word is ~~passed around~~ circulated among the ~~xxxkix~~ ~~amkl mata~~ uninitiated that the urine is to be used to cleanse X. All the kukusiut go to ~~X.'s~~ his house, ~~the amkl mata are excluded~~ uninitiated, and the four men draw from X the crystals with which he has been weighted. Water is now thrown over him, not urine, which caused his ~~yo x~~ call to depart, and he begins to cry. In spite of X's struggles, the kukusiut carry him out to the river and duck him. The ~~amkl mata~~ uninitiated, watching in fear and wonder, see that X. is wet, and hear him cry, so tacitly assume that it is urine which has been thrown over him. X. picks up ~~some~~ stones from the bottom of the river and ~~throws~~ pitches them ~~around~~ about, not aiming at anyone, ~~in fact~~ but throwing them over the heads of his captors, in an aimless sort of way. Then he is ducked again, and again throws stones, ~~and so for~~ After this has been done four times. ~~Then, always~~ with a kukusiut escort, he visits every

~~they~~

house saying in a low tone ~~Ak~~ each, "~~iiiiiiiii~~" "I....." , because his ~~ye n~~ call has now departed. Meanwhile the kukusiut have assembled in X's house, to which he now returns. The ~~nunusi m~~ misses sing ~~the~~ a song telling of X's experiences aloft and he dances. ~~Then~~ Food is distributed, ~~and~~ the ~~a nipotlam~~ marshals holds forth, and the kukusiut disperse.

The carpenters have prepared for X, ~~a nu mk maxta, which is~~ a tail-like appendage of ~~iqw~~ dyed and ~~moq~~ modyed cedar-bark. On the evening of this day the kukusiut assemble in X's house and tie ~~this~~ it ~~on~~ to him. Then a kusiut, ~~it does not matter who,~~ usually a shaman, dips his hand into mountain goat grease, ~~and~~ warms it at the fire, ~~then~~ and rubs his hand over X's face, saying as he does so, "hoip". This is done four times. X leaps up with a cry, ~~"A wh k ntn m"~~, "I can smell". This signifies that his ability to smell, and appreciate, human food has returned, ~~the name is likewise applied to an alhotla at this stage of returning sanity.~~ ~~X~~ He rushes out, followed by ~~his~~ the usual escort, and goes from house to house, merely entering the door, calling out "~~A wh k ntn m~~ I can smell!" and withdrawing. If, however, he should tread on a loose board in the floor so that it rocks with him he is at once rendered impotent, unable to move ~~fx~~ from the board and can only lift his feet as if marking time. ~~unable to advance or retire.~~ In such a case the kukusiut "hoip" and "hoip" until X is sufficiently restored to move to the next house. ~~An a wh k ntn m~~ He is terrified of the stomach of a seal, and if he should see one hanging up in ~~one of the~~ any house which he enters he at once rushes out in fear.(1) The reason is unknown. After visiting all the houses X returns to his own.

For four days more X remains ~~in~~ on his ~~sk mos kata~~ platform bed, only rushing forth to the other houses when excited by the snarling of dogs. On such an occasion X enters with a shriek and the ~~amkl mata~~ uninitiated, terrified, hide in the ~~bed~~-rooms. Whenever anyone approaches too close to X.he jumps at him with a fierce yell, causing the ~~amkl mata who has been~~ person so careless, ~~as to approach to~~ to draw back swiftly. Sometimes X.goes ~~out~~ into the woods, but always with a number of kukusiut in attendance, and if any ~~amkl mata~~ uninitiated should see the party he ~~would~~ draw with ~~off~~. ~~During this period X.is allowed to hold intercourse with his wife, but to do so with any other woman would be to break the law of careful behaviour~~

(1) This is true of all kinds of Cannibals, and advantage is taken of ~~this~~ it to drive forward a Cannibal concealed on a teetering floor-board.

which the a nipotlam keeps impressing upon the kukusiut.

On the evening of the fourth day all the kukusiut return to X's house where the nunusi m sing (and the audience learns) a new song composed for X, but which is worded as if it were he who were speaking and telling of what he saw when he went aloft. All alhotlas sing to the two beings who are their special protectors, Alquntam and Aiutla, who is also known by the names of Sisnah t , qamatz , and Aiailsiut x. An alhotla always sees both of these when he goes aloft. Aiutla is a mysterious woman who dwells in a land far distant from Nuskwalwhaista: before her house there are small totem poles which open their painted mouths and speak in the voice of the bird or animal portrayed on them. All people are like slaves to this woman. When this song has been sufficiently practised the audience disperses.

For four days more X remains strictly secluded in the sk mos ksta, never going forth. On the evening the alk again summons the kukusiut to X's house where a new song is sung and X dances to it. On this occasion the last proceeding of restoring X to sanity is carried out. A kusiut, who has the prerogative to do so, rubs his hands along X's collar-bone which extracts from him the sk iutz, which is the force impelling him to eat dog, and which is conceived of as the jaw of a wolf. An alhotla who has the power to eat man is driven by the same force. After the people have dispersed a few kukusiut remain behind to give X his first food, a delicate process because, though nearly normal, he is not yet accustomed to human food. First a kusiut gives him a little food on a wooden spoon, feeding it to him as to a baby who does not understand how to eat. After a few bites X becomes excited and bites through the spoon itself. Then they give him water in a bucket (o q n), but after swallowing a few mouthfuls he bites through the edge of the vessel and throws the water over his shoulders. In spite of X's wildness this has the desired effect and henceforth he is able to ear rationally.

If it is the first time that X has received the name he must remain in concealment during the rest of the winter and the following summer. He sleeps in a corner of the

qlusta where his presence may be known to some of his younger brothers or sisters but they are sworn to silence. Whenevr he goes off into the forest a friend always precedes to clear any amkl msta from the path, they are always only too willing to yield right of way to a person with the uncanny power possessed by an alhotla. The following cereminial season the rite is always carried out, in later years it depends on the wish of X. Sometimes the wolf power returns to X four or five times in a single winter when the head is made and the vomiting takes place but the full ceremonial is not carried out.

The prerogative of eating dogs through the name Olhan has been handed down in the village of S n for a very long time. Long, long ago some S n man saw a wolf devouring dogs, in some way the power entered into him and he went aloft where he saw the siut mentioned in the preceding description. From this experience he did not become an a kw la, that is something quite different, but he enacted what he had seen, and authorised one of his relatives to take the name. Since that time it has been carried out in the same way, a man when old and feeble transmits the prerogative, at the same time telling his chosen heir the details of ~~xxxx~~ his song concerning the siut seen aloft. If a man should die without willing the name it is taken by one of his relatives and the nunusi m help the latter to fill in the details of his song.

1408

1397 A nose-ring (anu qe) is always placed in the nose of a corpse. If this is not done thedeceased will be unable to separate into the different parts into which a corpse usually passes, instead will probably range the earth causing ~~xxxxxx~~ trouble. If a person sees such a walking corpse, or other evil object, no harm comes to him unless he tries to describe his experience. In this event his mouth becomes as if tie he can neither eat nor speak and soon dies. Such an event is called Aixlaixma. My informant's wife's brother died in this way, as did also Fred King's son. It is assumed that other things beside walking corpses can cause this, but as no one who ha seen such is able to tell what he has seen, this is not certain.